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Watchtower Bible and Tract Society of New York, Inc.  
117 Adams St.  
Brooklyn NY 11201

Dear Brothers,

While discussing the Bible with an individual recently the scholarly integrity of the New World Translation was questioned. The point referred to is what is said on page 18 of The Kingdom Interlinear Translation of the Greek Scriptures: "All together, the appearances of the sacred Tetragrammaton in the 19 Hebrew versions to which we have had access total up to 307 distinct occurrences. These have thus restored the divine name to the inspired Christian Scriptures." (These 307 occurrences are listed on pages 1148-1151 in the Appendix of the Kingdom Interlinear Translation, with the exception of Ephesians 6:8 and Colossians 3:13 which lack support from the 19 Hebrew versions). This person said that he had checked some of these 19 Hebrew versions at the New York Public Library and the American Bible Society (as indicated on pages 29 and 30 of the Kingdom Interlinear) and found the tetragrammaton in at least 2 other places not listed in the Appendix that had reference to Jesus. The versions known as J-7 and J-8 are said to contain the tetragrammaton at Hebrews 1:10. J-7, J-8, J-13, and J-14 are said to contain the tetragrammaton at 1 Peter 2:3, which according to Moulton and Geden's A Concordance to the Greek Testament (J-20) is a reference to Psalm 34:8. I was able to obtain xerox copies of 3 of these versions from this individual, which I am enclosing with this letter. He says that the New World Bible Translation Committee covered up the fact of these occurrences in these Hebrew versions because they identify Jesus with Jehovah. Can you tell me if these xerox copies are what they purport to be? If they are, what explanation could I give for the reason the tetragrammaton is not footnoted as appearing in these Hebrew versions in the Kingdom Interlinear Translation? I would really appreciate your help in this matter.

Thank you very much,

David T. Brown

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# אלה עברים

Heb. esp.

אנח לפולוס הקדוש אלה עברים:

N

CAP. I.

**פַּעַמִּים** רבות וכרברים רבים מעולם דבר  
אלהים אל-אבותינו כפי הנביאים וכבר באחרית הימים  
האלה דבר אלינו בבנו: אשר שמו ליורש כל אשר  
בו ברא את העולמים: שהוא זהר כבודו ודמות וצלם  
היקומו הנשא את-כל בדבר גבורתו בנפשו עשה טהרת  
השמים וישב לימין הנצח בסרומים: בפש מאד  
יותר וטוב נהיה מטלאכים כשה יותר הגדיל שמו על-  
שמותם כנחלתו: כי למי המלאכים תהל ב' שב' ו' ו'  
בכל-עזות אמר יהוה בני את אני Psalm 110:1  
היום ילדתיה ועוד אני איהלו לאב Psalm 110:1-2  
הוא ידעה לי לבן: ובאשר עוד תובל  
את בכירו אל-התבל אמר וישתחוו לו  
אל-מלאכי אלהים: ואל-מלאכים  
אמר עשה מלאכיו רוחות משרתיו  
אש להט: אך אל בנו כסא אלהים  
ולס ועד שבט מישור שבט מלכותה:  
אהבת צדק ותשנא רשע על-  
מן משה אלהים אלהיה שמן ששון מחבריה:  
ונס את לפניו **יהוה** הארץ יסדת  
מעשה ידקה שמים: והמה יאברו  
את תעמד וכלם כבד יבלו: כלבוש

תחליפ

LII

hilemon

# אל פילמון

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שמחה גדולה ונחמה על-אהבתך בירחמי הקדוש  
באו למנוחה באהבתך אחינו: על-כן יש לי במשיח  
בטחון רבה לצוות אותך מה-נאות: ובעבור אהבה  
יותר אתחנן לך להיוחה כמוני פולוס עתיק ימים ועת גם  
אסור ישוע המשיח: מתחנן אני לך על-בני אשר  
הולדתו באסורי על-אונסימוס: אשר בער לא הועיל  
לך ועת גם לך לי סועיל מאד: אשר שלחתי  
אליה ואת אותו וזה הוא את-רחמי תקבלנו: אשר  
אותו הפצתי לעוב עמי אשר תחקה ושרחני באסורי  
הבשורה: אך בלתי עצתה מאוסה לא הפצתי לעשות  
אשר טובתה בל-תהי-מסצוקה כי-אם ברוח נדברה:  
אולי על-זאת ברח מסה לער אשר תקחהו לעולם:  
לא עוד כמו עבד כי-אם תחת העבד כרע כאח ירד לי  
במאד כשה יותר לך גם בפשר וגם באדנינו: ואם  
את אנוש כערפי קבלנו כמוני: ואם במאוסה העיה  
קליה אואם נחבל לך אותה לי תחשבה: כי אני-פולוס  
כתבתי בידי אני אשלם פן אמר כי-נפשה נחבלה לי:  
כן-אחי אני הרויתי את-נפשי באדנינו הנידה נא  
את-רחמי במשיח אדנינו: בבטחי על-יקהתך כתבתי  
אליה וידע אני כי-מאשר אמר אני יותר תעשה: וכאחד  
תכין לי את-הסלון כי-שברתי כי-בתפלותיכם אוחן לכם:  
גם שאלו לשלום אפפרא הנשבה אתי בישוע המשיח:  
ומרקוס אריסטרכוס דאמא לוקס עוזרי: תחנת  
אדנינו ישוע המשיח עם רוחכם אמן:

אל-פילמון נכתבה מרוזומה בידי אונסימוס העבד:

אנרת

11 וְהַיְאֵלִים אֵלֶּיךָ יִבְאוּ עֲרִידָתָם אֵלֵיכֶם: בְּהִקְלָם מִתָּה  
 וְאֵינִי לְךָ הֵנָּה רוּחַ הַקֹּדֶשׁ אֲשֶׁר בְּכֶם בְּהַעֲד  
 מִלִּפְנֵי אֱלֹהִים אֲשֶׁר אֵלֵינוּ וְעַל הַתְּפִלּוֹת  
 אֲשֶׁר אֲתִירֶם: אֲשֶׁר נִגְדָה לָכֶם כִּי לֹא לְעַלְמֵם  
 כִּי אֲבִלְנוּ יִרְדּוּ אֲתִירֶם הֵם אֲשֶׁר עִתָּה הִרְדּוּ  
 לָכֶם עֲרִידָתִי הַמְּבַשְּׂרִים אֵלֵיכֶם בְּרוּחַ הַקֹּדֶשׁ הַשְׂקִיפָה  
 מִן־הַשָּׁמַיִם אֲשֶׁר אֵלֵיכֶם מִלְּאִים וּבְדִפְּסִים לְהַשְׁקִיף:  
 12 לָכֵן הִרְדּוּ קִרְבִּי רִחְמֶם וּבִשְׁמֵיכֶם קִוִּי בִשְׁלֵמוֹת  
 עֲלֵיכֶם הַעֲבִיד לְרוּבָא אֵלֵיכֶם בְּהַתְּפִלּוֹת וְשִׁיעַ  
 הַקֹּדֶשׁ: כִּמּוֹן בְּנֵי מִשְׁמַעַת בְּלִילִי מִתְּפִלָּים בְּתַבְנִית  
 לְמַעַת הַקֹּדֶשׁ בְּעִזְיוֹתֵיכֶם: כִּי אֲבִיכֶם הִקְרָא טו  
 אֲתֶם קְדוֹשִׁים דִּיא כִּן דִּיו גַּם אֲתֶם קְדוֹשִׁים בְּכָל  
 הַתְּפִלּוֹת: וְעַן קְרִיב וְהִיכֶם קְדוֹשִׁים כִּי קְדוֹשׁ  
 אֲנִי: וְאַם הִקְרָא לְאֵב אֶת הַשֶּׁטַן בְּבִלִי מִשְׁא  
 קִים כִּי כִּלָּה כִּלְאִישׁ הַתְּפִלּוֹת בִּרְחֵם כִּלְעִית  
 מִיִּדְּיֶם: בְּדַעְתֶּם כִּי לֹא בַדְּבָרִים נִשְׁתַּחֲוִים בְּכֶסֶף  
 וּבְזָהָב וּבְדִבְרֵם מִתְּפִלּוֹתֵיכֶם הַקְדָּה הַמְּסֻכָּה לָכֶם  
 מִן־הַתְּפִלּוֹת: כִּי אֲבִיכֶם הַקֹּדֶשׁ הַקָּדֵר כָּדֵם עִתָּה  
 בְּכִי מוֹם וּבְכִי כָּהֶם: אֲשֶׁר אֲתֶם נִזְעַע מִלִּפְנֵי  
 לִפְנֵי הַקֹּדֶשׁ דִּבְבִּל אֶד נִגְדָה בַּתְּפִלּוֹת הַעֲתִיז  
 בְּעִזְיוֹתֵיכֶם: אֲשֶׁר עֲלִידוֹ מֵאֲמִילִים אֲתֶם בְּאֵלֵיכֶם  
 הַמִּקִּים אֲתֹן מִעַם דִּבְרִים וְהִלְכוּ לוֹ כְּבוֹד לִפְנֵי  
 הַקֹּדֶשׁ אֲמִינֵיכֶם וְהַקְדִּיכֶם בְּאֵלֵיכֶם: וְעַן קְדֻשָּׁתֵם  
 אֲתִירֶם בְּשִׁמְעַת דְּאִמַּת עֲלִידֵי הַרוּחַ לְאֵרְבַּת  
 אֲתֶם בְּרִי מִתְּפִלָּה אֲתֶם בְּחֻקָּה אִישׁ אֲתִירֶם  
 מִכָּל טָהוֹר: בְּהִוְתֶּם וּלְדִים מִקְדָּשׁ לֹא מִזְרַע  
 נִשְׁתַּחֲוִי כִּי אֲבִיכֶם נִשְׁתַּחֲוִי עֲלִידֵי אֲמַרְתִּי אֵלֵיכֶם  
 אֲשֶׁר הִיא הֵנָּה וְהִיא לְעוֹלָם: כִּי כִלְבָּשָׁל כְּחֻצִיר  
 וְכִלְכְּבוֹד אֲתֶם בְּעִיץ חֻצִיר וּבֶשׂ חֻצִיר וְעִיצוֹ נָבִל:  
 וְדִבְרִי וְהִיא נִקִּים לְעוֹלָם וְהִיא הִיא דִּבְרִי הַמְּבַשְּׂרִי כִּי  
 דָּבָם:

1 לָכֵן בְּדִבְרֵי מַעֲלָמִים הַקֹּדֶשׁ וְהַתְּפִלּוֹת וְהַתְּפִלּוֹת  
 וְהַתְּפִלּוֹת וְהַתְּפִלּוֹת: בְּעִזְיוֹתֵיכֶם הַתְּפִלּוֹת עִתָּה הַתְּפִלּוֹת  
 אֲתִירֶם בְּשִׁמְעַת דְּאִמַּת עֲלִידֵי הַרוּחַ לְאֵרְבַּת  
 3 וְהַתְּפִלּוֹת: אֲשֶׁר אֲתֶם מִתְּפִלָּה כִּי טִיב וְהִיא אֲשֶׁר  
 אֲתֶם נִקִּים אֲתֶם אֲתֶם אֲתֶם אֲתֶם אֲתֶם אֲתֶם  
 הַקֹּדֶשׁ בְּשִׁמְעַת דְּאִמַּת עֲלִידֵי הַרוּחַ לְאֵרְבַּת  
 הַתְּפִלּוֹת וְהַתְּפִלּוֹת: בְּעִזְיוֹתֵיכֶם הַתְּפִלּוֹת עִתָּה הַתְּפִלּוֹת  
 וְהַתְּפִלּוֹת וְהַתְּפִלּוֹת: בְּעִזְיוֹתֵיכֶם הַתְּפִלּוֹת עִתָּה הַתְּפִלּוֹת  
 6 לָכֵן גַּם יִבְאוּ מִלִּפְנֵי הַקֹּדֶשׁ לְעוֹלָם אֲתֶם אֲתֶם  
 בְּכִי מִתְּפִלָּה וְהַתְּפִלּוֹת: בְּעִזְיוֹתֵיכֶם הַתְּפִלּוֹת עִתָּה הַתְּפִלּוֹת  
 7 לָכֵן לָכֶם הַמְּבַשְּׂרִים הַקָּדֵר אֶת הַקֹּדֶשׁ לְעוֹלָם אֲתֶם  
 אֲשֶׁר מִלִּפְנֵי הַקֹּדֶשׁ אֶת הַקֹּדֶשׁ לְעוֹלָם אֲתֶם  
 8 וְהַתְּפִלּוֹת: בְּעִזְיוֹתֵיכֶם הַתְּפִלּוֹת עִתָּה הַתְּפִלּוֹת  
 9 אֲשֶׁר הִיא גַּם הַקֹּדֶשׁ: אֶד אֲתֶם מִתְּפִלָּה בְּהִוְתֶּם  
 מִיִּדְּיֶם בְּכֶסֶף כִּי קְדוֹשׁ עַם כִּינָה לִפְנֵי הַקֹּדֶשׁ  
 אֲתִירֶם הַקָּדֵר אֲתֶם מִתְּפִלָּה אֲתִירֶם הַקָּדֵר  
 י אֲשֶׁר לְעוֹלָם לֹא עַם אֶד עִתָּה עַם אֲתֶם אֲתֶם  
 אֲשֶׁר לֹא הִיכֶם מִתְּפִלָּה אֶד עִתָּה מִתְּפִלָּה  
 11 אֲתֶם: הַתְּפִלּוֹת אֶד מִתְּפִלָּה אֲתֶם מִתְּפִלָּה  
 וְהַתְּפִלּוֹת לְעוֹלָם מִתְּפִלָּה הַקָּדֵר הַתְּפִלּוֹת עִתָּה  
 12 הַתְּפִלּוֹת: בְּהִוְתֶּם לָכֶם הַתְּפִלּוֹת וְהַתְּפִלּוֹת  
 לְעוֹלָם אֲתֶם לָכֶם מִתְּפִלָּה אֲתֶם מִתְּפִלָּה  
 הַתְּפִלּוֹת דִּבְרִים מִתְּפִלָּה אֲתֶם וְהַתְּפִלּוֹת  
 13 בְּכִי הַקָּדֵר: לָכֵן הַקָּדֵר לְכָל מִתְּפִלָּה הַקָּדֵר לְעוֹלָם  
 14 אֲתֶם אֶם לְעוֹלָם כִּי אֲתֶם אֲתֶם: אֶם לְעוֹלָם  
 כִּי אֲתֶם אֲתֶם עֲלִידֵי לְעוֹלָם לְעוֹלָם אֲתֶם וְהַתְּפִלּוֹת  
 15 טִיב טִיב: כִּי כִי לְעוֹלָם הַתְּפִלּוֹת כִּי מִתְּפִלָּה טִיב  
 16 מִתְּפִלָּה אֲתֶם אֲתֶם אֲתֶם אֲתֶם: כִּי הַתְּפִלּוֹת  
 וְהַתְּפִלּוֹת אֲשֶׁר גַּם לָכֶם הַתְּפִלּוֹת לְעוֹלָם הַקָּדֵר כִּי  
 17 אֲתֶם מִתְּפִלָּה אֲתֶם: אֶת כִּלְבָּשָׁל כְּחֻצִיר אֲתֶם  
 אֲתֶם אֲתֶם אֲתֶם וְהַתְּפִלּוֹת:

1 Peter 2:3 (113)  
 10 + 7.2 (113)

[illegible]

מ פ ט ר ו ס      ה ש ל י ה :

[illegible]

- 11 Ti 2 19 ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων  
ὄνομα Κυρίου, *ib* 26, cf. Is. lii. 11  
22 μετὰ τ. επικαλουμένων τ. Κύριον ἐκ  
καθαρᾶς καρδίας  
24 δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι  
8 11 ἐκ πάντων με ἐρύσατο ὁ Κύριος  
4 8 ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τ. ἡμέρᾳ  
14 ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ  
17 ὁ δὲ Κύριός μοι παρέστη  
18 ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου  
πονηροῦ  
22 ὁ Κύριος μετὰ τ. πνεύματός σου  
Phm 3 3<sup>1</sup> χάρις ὑμῖν κ. εἰρήνη ἀπὸ . . . Κυρίου  
Ἰησοῦ Χριστοῦ  
5 3<sup>1</sup> τ. πίστιν ἣν ἔχεις εἰς τ. Κύριον Ἰησοῦν  
πρὸς τ. Κύρ. Ἰησ., TWH mg. R  
16 πόσις δὲ μᾶλλον σοι κ. ἐν σαρκὶ κ. ἐν  
Κυρίῳ  
20 ἐγὼ σου ὀναίμην ἐν Κυρίῳ  
25 3<sup>1</sup> ἡ χάρις τ. Κυρίου Ἰησοῦ Χριστοῦ μετὰ  
τ. πνεύματος ὑμῶν  
He 1 10 σὺ κατ' ἀρχάς Κυριε τ. γῆν ἐθεμελίωσας  
יְהוָה יָרַן הַפְּנִים, Ps. cii. 26  
2 3 ἥτις ἀρχὴν λαβοῦσα λαλείσθαι διὰ τ. Κυρίου  
7 14 3<sup>1</sup> ἐξ Ἰουδα ἀνατέταλκεν ὁ Κύριος ἡμῶν  
21 ὥμοσεν Κύριος κ. οὐ μεταμεληθήσεται  
יְהוָה וְלֹא יִהְיֶה שֵׁנָה, Ps. cx. 4  
8 2 ἣν ἐπηξεν ὁ Κύριος οὐκ ἄνθρωπος  
8 ἰδοὺ ἡμέραι ἔρχονται λέγει Κύριος  
יְהוָה אֵלֵינוּ בְּאֵם יִמִּין יִהְיֶה, Jer. xxxi. 31  
9 καὶ γὰρ ἡμέλησα αὐτῶν λέγει Κύριος.  
יְהוָה אֵלֵינוּ בְּאֵם יִמִּין יִהְיֶה, *ib*. 32  
10 ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τ. οἴκῳ  
Ἰσραὴλ . . . λέγει Κύριος  
כִּי אֶת הַבְּרִית אֲשֶׁר אֲכַרְתָּ אֶת־בְּרִית יִשְׂרָאֵל  
יְהוָה אֵלֵינוּ . . . , *ib*. 33  
11 λέγων Γνωθὶ τ. Κύριον  
יְהוָה אֵלֵינוּ, *ib*. 34  
10 16 αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς  
. . . λέγει Κύριος, Jer. l.c.  
30 κρινεῖ Κύριος τ. λαὸν αὐτοῦ  
יְהוָה יִדֹן, Ps. cxxxv. 14  
12 5 μὴ ὀλιγώρει παιδείας Κυρίου  
אֲלֹהֵינוּ . . . יְהוָה מוֹסֵר, Pr. iii. 11  
6 ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει  
יְהוָה יִכּוֹן אֶת אֲשֶׁר יֶאֱהָב יְהוָה, *ib*. 12  
14 οὐ χωρὶς οὐδεὶς ὀψεται τ. Κύριον  
13 6 Κύριος ἐμοὶ βοηθός  
יְהוָה לִי בִּיעָזָר, Ps. cxviii. 6  
20 3<sup>1</sup> τ. ποιμένα τ. προβάτων . . . τ. Κύριον  
ἡμῶν Ἰησοῦν  
Ja 1 1 3<sup>1</sup> Ἰάκωβος Θεοῦ κ. Κυρίου Ἰησοῦ Χριστοῦ  
δούλος  
7 ὅτι λήμψεται τι παρὰ τ. Κυρίου  
2 1 3<sup>1</sup> μὴ ἐν προσωποληψίαις ἔχετε τ.  
πίστιν τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
τ. δόξης;

- Ja 3 9 ἐν αὐτῇ εὐλογοῦμεν τ. Κύριον κ. πατέρα  
4 10 ταπεινώθητε ἐνώπιον Κυρίου κ. ὑψώσει ὑμᾶς  
15 εἰάν ὁ Κύριος θέλῃ  
6 4 3<sup>1</sup> αἱ βλαὶ τ. θερσιάντων εἰς τὰ ὦτα Κυρίου  
Σαταῶθ εἰσεληλυθῶν  
7 μακροθυμήσατε οὖν . . . ὥς τ. παρουσίας  
τ. Κυρίου  
8 ὅτι ἡ παρουσία τ. Κυρίου ἤγγικεν  
10 τ. προφήτας οἱ ἐλάλησαν ἐν τ. ὀνόματι  
Κυρίου  
11 τὸ τέλος Κυρίου εἶδετε,  
ὅτι πολὺσπλαγχνός ἐστιν ὁ Κύριος κ.  
οἰκτίρων  
—ὁ, WH marg.  
14 ἀλείψαντες ἐλαίῳ ἐν τ. ὀνόματι τ. Κυρίου  
τ. Κυρ., [WH]  
15 ἐγερεῖ αὐτὸν ὁ Κύριος  
1 Pe 1 3 3<sup>1</sup> εὐλογητός ὁ Θεὸς κ. πατὴρ τ. Κυρίου  
ἡμῶν Ἰησοῦ Χριστοῦ  
25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τ. αἰῶνα  
יְהוָה יִהְיֶה פֶּן יִכָּחַל, Is. xl. 5  
2 3 εἰ ἐγείνασθε ὅτι χρηστὸς ὁ Κύριος  
יְהוָה יִבְרַח יִשְׂרָאֵל וְיִשְׁמַח, Ps. xxxiv. 9  
13 ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τ.  
Κύριον  
8 6 κύριον αὐτὸν καλοῦσα  
12 ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους  
יְהוָה יִבְרַח יִשְׂרָאֵל, *ib*. 16  
12 πρόσωπον δὲ Κυρίου ἐπὶ ποιούντας κακά  
יְהוָה יִבְרַח יִשְׂרָאֵל, *ib*. 17  
15 3<sup>1</sup> Κύριον δὲ Χριστὸν ἀγιάσατε ἐν τ. καρδίαις  
ὑμῶν  
יְהוָה יִבְרַח יִשְׂרָאֵל וְיִשְׁמַח, Is. viii. 13  
1 Pe 1 2 3<sup>1</sup> ἐν ἐπιγνώσει τ. Θεοῦ κ. Ἰησοῦ τ.  
Κυρίου ἡμῶν  
8 3<sup>1</sup> καθίστησιν εἰς τὴν τ. Κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ ἐπίγνωσιν  
11 3<sup>1</sup> ἡ εἰσοδος εἰς τ. αἰώνιον βασιλείαν τ.  
Κυρίου ἡμῶν κ. σωτῆρος Ἰησοῦ Χριστοῦ  
14 3<sup>1</sup> καθὼς κ. ὁ Κύριος ἡμῶν Ἰησοῦς  
Χριστὸς ἐδήλωσέν μοι  
16 3<sup>1</sup> ἐγνωρίσαμεν ὑμῖν τὴν τ. Κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ δύναμιν  
2 9 οἶδεν Κύριος εἰσεβῆς ἐκ πειρασμοῦ ῥύεσθαι  
11 οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσ-  
φημιαν κρίσιν  
παρ. Κύρ., [WH]  
20 3<sup>1</sup> ἐν ἐπιγνώσει τ. Κυρίου κ. σωτῆρος  
Ἰησοῦ Χριστοῦ  
8 2 τῆς τ. ἀποστόλων ἡμῶν ἐντολῆς τ. Κυρίου  
κ. σωτῆρος  
8 μία ἡμέρα παρὰ Κυρίῳ ὥς χίλια ἔτη  
9 οὐ βραδύνει Κύριος τ. ἐπαγγελίας  
10 ἤξει δὲ ἡμέρα Κυρίου ὥς κλέπτῃς  
15 3<sup>1</sup> τὴν τ. Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν  
ἡγείσθε  
18 3<sup>1</sup> αὐξάνετε δὲ ἐν χάριτι . . . τ. Κυρίου  
ἡμῶν κ. σωτῆρος Ἰησοῦ Χριστοῦ  
4 3<sup>1</sup> τ. μόνον δευπάτην κ. Κυριον ἡμῶν  
Ἰησοῦν Χριστὸν ἀρνούμενοι  
5 Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας  
Ἰησοῦς, WH mg. R ing



David T. Brown  
5017 N. 23 Ave. Apt 3  
Phoenix AZ 85015  
September 26, 1980

Watchtower Bible and Tract Society, Inc.  
117 Adams St.  
Brooklyn NY 11201  
Attention: EF:ESA

Dear Sir,

On July 28, 1980 you replied to a letter of mine dated May 19, 1980. My letter propounded some questions relative to the use of 19 different Hebrew versions in the footnotes of the Kingdom Interlinear Translation. (I am enclosing a copy of my first letter to you). Your reply was sent to the City Overseer of Phoenix, Arizona since as stated in your letter there was doubt I actually was one of Jehovah's Witnesses and if I was an opposer I might photocopy your reply and use it in publications of opposers. At the time I wrote you I was one of Jehovah's Witnesses, but on August 5, 1980 I wrote a letter to the local congregation voluntarily disassociating myself as a Witness. This was not as a result of your letter but because I feel the Watchtower Bible and Tract Society does not teach the truth of the Scriptures, especially on the subject of who Jesus Christ is. I would like to make some observations on your reply to my first letter. (I am also enclosing a copy of my resignation letter, with some scriptures and thoughts that show Christ is much more than the Watchtower Society teaches Him to be).

Your letter mentions the statement on page 18 of the Kingdom Interlinear: "All together, the appearances of the sacred Tetragrammaton in the 19 Hebrew versions to which we have had access total up to 307 distinct occurrences. These have thus restored the divine name to the inspired Christian Scriptures." Then you went on to say to the City Overseer: "While the phrase 'all together' would suggest that the tabulation would include all appearances of the Tetragrammaton in these nineteen versions consulted, we acknowledge that there are several occasions when these Hebrew scholars have put the Tetragrammaton into the Hebrew text of the Christian Greek Scriptures where the context shows that Jesus is meant. And, as he has indicated in his letter, there are a few instances where these scholars have put in the Tetragrammaton but actually the context does not allow for this." I don't believe that I indicated in my letter that the scholars put in the Tetragrammaton in some places where the context does not allow for this. However I do admit these scholars were not inspired in their translating and were capable of error. In any case, I feel this statement of yours is an admission that the Tetragrammaton does occur in J-7 and J-8 at Hebrews 1:10, and that it also appears in J-7, J-8, J-13 and J-14 at 1 Peter 2:3. My concern when I wrote my first letter to you was whether or not there was a lack of scholarly integrity in the New World Translation. From what is stated in the Forward and the Appendix of the Kingdom Interlinear it appears the New World Bible Translation Committee endeavors to list all the appearances of the sacred Tetragrammaton in these 19 Hebrew versions, whether they are justified or not in appearing there. You did not reply to this part of my letter:

"He says that the New World Bible Translation Committee covered up the fact of these occurrences in these Hebrew versions because they identify Jesus with Jehovah. . . What explanation could I give for the reason the tetragrammaton is not footnoted as appearing in these Hebrew versions in the Kingdom Interlinear Translation?"

If there was a lack of scholarly integrity in this matter (and I feel now that there was) that seriously questions the honesty of the Watchtower Society. The Watchtower Society claims to be the "faithful and discreet slave" of Matthew 24:45-47. Can such a faithful slave be dishonest in its scholarship? True, whoever the "slave" of Matthew 24:45-47 is, it is human and capable of error. But when it is questioned about an apparent dishonesty (and I feel my last letter was respectful in tone), and it evades the question and fails to give a forthright answer I think that casts further doubt on the claim to be the actual faithful and discreet slave of the Bible.

You spent much time in your letter explaining why the New World Translation does not use the name "Jehovah" at Hebrews 1:10 and 1 Peter 2:3. This was interesting to read, but it was not an answer to my questions on the scholastic honesty of the New World Translation. However, I have done some research on your comments on this and I would like to share some thoughts with you. You state regarding the relationship of Psalm 34:8 and 1 Peter 2:3: "But we need not conclude that Peter here is quoting from the Hebrew Scriptures. He may be alluding to the principle discussed, using the word 'taste.' In one case Jehovah is said to be good and in the other case Jesus is said to be kind." Your final statement about this is: "So there is no quotation here." In reply I would like to point out that the apostle Peter, writing in the common Greek of his day, uses the same words here at 1 Peter 2:3 that appear in the Greek Septuagint of Psalm 34:8. The word "kind" or "good" at Psalm 34:8 in the LXX is chrestos, and the same word chrestos is used by Peter at 1 Peter 2:3. Again I would like to point out that whether or not the name "Jehovah" should be used here, honesty should have compelled the New World Bible Translation Committee to footnote the appearance of the Tetragrammaton in J-7, J-8, J-13, J-14 and perhaps also to note its appearance in J-20.

Regarding Hebrews 1:10 and Psalm 102:25-27 you state: "While the psalmist is obviously speaking about Jehovah Paul applied these words also to Jesus Christ." I agree with this. You add, in part: "Coming now to the translation of Hebrews 1:10, in comparing Paul's quotation of the substance of Psalm 102:25-27 with what actually appears in Psalm 102:25-27, you will note that the name of God does not appear, not even the terms 'God' or 'Lord.' Going back to verse 24, we see the term 'God' and the name of God, 'Jehovah,' in verse 22. In view of this, the New World Bible Committee did not feel justified in showing 'Jehovah' instead of 'Lord' at Hebrews 1:10." However, it appears that the writer of Hebrews is using a copy of the Septuagint in making the quotation from the Psalms. This is reasonable since he was writing in Greek and his quotation might be checked by his Greek-speaking readers from the version they could read. In the Septuagint of Psalm 102:25-27 the term "Lord" does appear. Some of the word order is changed a little, but it is very close to what appears in the Greek text at Hebrews 1:10-12. Again I would like to point out that whether or not the name "Jehovah" should be used



here, honesty should have compelled the New World Bible Translation Committee to footnote the appearance of the Tetragrammaton in J-7 and J-8.

Why did the New World Bible Translation Committee cover up the fact of these appearances in these Hebrew versions? Was it because they identify Jesus with Jehovah? It is interesting to note some of the statements of the Watchtower Society as to whether the name "Jehovah" can be applied to Jesus Christ or not.

In 1899 Charles Russell wrote the book At-one-ment Between God and Man, which was volume 5 of the series Studies in the Scriptures. On page 66 he made this statement (speaking of the different appellations of deity in the Old Testament): "These are facts, and our quotations from the Common Version Bible will substantiate them thoroughly; and thus will demonstrate the Scriptural propriety and consistency in referring to our Lord Jesus Christ as God (elohim) and as Adon (Master, Lord) and as Adonai (my Lord), and yet never as Jehovah." In a footnote on pages 65 and 66 of this same book it was stated: "The appearance is that the Trinitarians who translated our Common Version Bible feared to render the name Jehovah as a proper name in every instance, lest the people should realize the fact which theology denies - that the title Jehovah belongs only to the great "I AM," the Father. . .The Trinitarian translators probably preferred to use the word Lord instead of Jehovah, in order that Christians accustomed to use the word Lord as a title for our Savior, Jesus, might in reading the Old Testament think that he, and not the Father, Jehovah, is usually referred to." It is true that on page 47 Russell makes this exception (under the subheading "The name Jehovah applied only to the Father of Glory"): "Our present contention is that the name Jehovah does not properly apply to any one except the Heavenly Father, although it may be applied to his special messengers while they are speaking or acting for him representatively in his name." (Emphasis mine) However on page 52 he again states: "We are confident that the Scriptures do not authorize the use of the great name Jehovah as the appellative for any other being than our Heavenly Father: we are confident that they restrict its use and forbid its application to another."

J. F. Rutherford echoed this belief of Russell. On page 106 of Rutherford's book Reconciliation it says: "The names Jehovah, Almighty God, and Most High are never in the Scriptures applied to Jesus, the Son of God."

Even as late as 1959 in the book Jehovah's Witnesses in the Divine Purpose this statement appears (along with a quotation from Zion's Watch Tower, pages 2, 3 of the August 1882 issue):

"In the issue of July, 1882, appeared the seven-page article entitled 'Hear, O Israel! Jehovah Our God Is One - Jehovah,' which article disproved the 'trinity' doctrine or teaching of 'one God in three persons.' In August of 1882 the question was asked whether the name 'Jehovah' is properly applied to the Father or to Christ. The answer was given:

We confidently assert that the name Jehovah is never applied in Scripture to any but the Father. It is for those who claim the reverse to give a text, and show its applicability to Jesus or anyone else than the Father. Here is a way to prove the matter conclusively - the New Testament writers quote much from the Old Testament; do they ever quote a passage in which the word Jehovah occurs and apply it to Jesus? We claim that they do not.



On the contrary, we will give one out of many similar quotations, in which it is clearly applied, not to Jesus, but to the Father. Psa. 110:1, "The Lord (Jehovah) said unto my Lord (adon - master) sit thou," etc. (Note carefully the application of this by Jesus (Luke 20:41-44), and by Peter. (Acts 2:34-36, and 33.) This one text is sufficient until answered. If any one can twist it, we have others ready.

Thus Pastor Russell acted and served as a witness of Jehovah." (page 22)

In reply to Russell's challenge I think it is only fair to point out that Trinitarians do believe that the name Jehovah applies to the Father in the New and Old Testament. But Trinitarians also believe the name Jehovah is applied to both Jesus Christ and to the Holy Spirit as well.

So, there would be a problem if it could be clearly shown that the New Testament writers quoted an Old Testament passage where the name Jehovah occurs and they applied it to Christ. It is evident, then, there was reason for the New World Bible Translation Committee to cover up the appearances of the sacred Tetragrammaton in the 19 Hebrew versions it used in producing the New World Translation that had reference to Jesus. This is especially reprehensible because the Forward and the Appendix of the 1950 edition of the New World Translation tell us it is giving us all 307 of the occurrences of the Tetragrammaton in these 19 Hebrew versions, when there are really more.

It is interesting to note that the Watchtower Society is backing down from the position taken by Russell, Rutherford and recent publications (as late as 1959) and admitting that there are passages in the Old Testament quoted by New Testament writers and they apply the name Jehovah to Jesus. One surprising example is Romans 10:13, which says in the New World Translation: "For 'everyone who calls on the name of Jehovah will be saved.'" This, of course, is a quote from Joel 2:32 where the Tetragrammaton does occur in the Hebrew text. It is clear when the context is read (Romans 10:8-13) and considering who the "him" of verse 11 is by comparison with Romans 9:33, that the One being spoken of in verses 11-13 is Jesus Christ. (Paraphrasing Paul's words in verses 11-13 might help illustrate this: 'For the Scripture says: "No one (Jew or Greek) who rests his faith on him (Jesus Christ) will be disappointed." For there is no distinction between Jew and Greek, for there is the same Lord over all, who is rich to all those calling upon him. For "everyone who calls upon the name of the Lord (Greek: kyrios) will be saved.'" Not only is Paul telling us about salvation by confessing Jesus as Lord and believing that He was resurrected, but Paul is telling us that salvation is open to all, Jewish or not.) For decades this thought from Romans 10:13 has been used by Jehovah's Witnesses with application not to the Son, but to the Father. For example, the statement that appears in the December 8, 1962 Awake! is typical: "In Romans 10:13 the statement is made that 'everyone who calls on the name of Jehovah will be saved.' No mention is made of Jesus in this verse, yet in John 3:16 belief in Jesus is stressed for salvation." (page 28) Even today the majority of times this verse is used in meetings of Jehovah's Witnesses the application is made to the Father. This despite the admission in the May 1, 1978 Watchtower (page 12): "There are verses in the Hebrew Scriptures about Jehovah that are quoted in the 'New Testament' in a context speaking about the Son. (Isa. 40:3 - Matt. 3:3 - John 1:23; Joel 2:32 - Rom. 10:13; Ps. 45:6, 7 - Heb. 1:8, 9)."

Considering this shift of position from the dogmatic statements of Russell and Rutherford I would like to ask the following questions. If Romans 10:13 is now admitted to be speaking about the Son, applying the name Jehovah to Him, why is the Society reluctant to admit to a similar situation with regard to Hebrews 1:10 and 1 Peter 2:3? Especially as the Greek text of Hebrews 1:10 and 1 Peter 2:3 practically matches the respective Septuagint passages, Psalm 102:25 and Psalm 34:8? (And these are not the only examples of "verses in the Hebrew Scriptures about Jehovah that are quoted in the 'New Testament' in a context speaking about the Son." Two books are recommended to prove this point. One is entitled Jesus of Nazareth - Who Is He? by Arthur Wallis, printed by Christian Literature Crusade, Fort Washington, Pennsylvania 19034. This publication is only 55 pages in length, but it contains some powerful evidences to prove Christ's Deity. The other book that I would recommend on this point is by Robert A. Morey and was only published this year. It has more evidence that Jesus is called Jehovah in the New Testament. Morey's book is entitled How to Answer a Jehovah's Witness, and is published by Bethany Fellowship of Minneapolis, Minnesota. I would particularly recommend reading the chapter "Is Jesus Christ YHWH?")

That May 1, 1978 Watchtower also acknowledged that Hebrews 1:8, 9 (quoted from Psalm 45:6, 7) falls into the same category of Old Testament passages about Jehovah applied to the Son in the New Testament. If we accept that to be true (and most Bible scholars do accept that), that makes 3 quotations in Hebrews chapter 1 alone applying Old Testament references about Jehovah to Jesus. In Hebrews 1:6 the "him" that all the angels of God must worship is Jehovah in the Old Testament sources (Psalm 97:7 - LXX; Deuteronomy 32:43 - LXX, also in the Deuteronomy Dead Sea Scroll). Hebrews 1:8, 9 is translated in many versions: "Your throne, O God, is forever." Barnes' Notes on the New Testament in commenting on this verse points out that Greek grammar would indicate the phrase in question is addressed to God. And then, of course, there is Hebrews 1:10-12. I point out these 3 passages in Hebrews chapter 1 to illustrate how without hesitation the writer of Hebrews can use Old Testament statements about Jehovah and apply them to Christ. This he did to Jewish Christians who were, no doubt, very familiar with these passages. The writer's aim was to strengthen these Jewish believers and give comfort from ridicule from Jewish non-believers. Would there be much comfort from these Old Testament passages establishing Christ's supremacy over the angels if they really weren't valid quotations? Besides these 3 quotations, many Bible scholars and linguists see further evidence of the Deity of Christ in Hebrews 1:1-4, especially verse 3. Many Bible versions point out that the Son "is the radiance of God's glory", like the New International Version. (The Kingdom Interlinear Translation gives the reading "beaming forth from" for the Greek word translated "radiance" in the NIV). The book I mentioned above - Jesus of Nazareth - Who Is He? - gives a very good explanation of the significance of that on pages 45 and 46. To say that the Son is 'the exact representation of the Father's very being' like the impress made by a seal on wax and to say that he 'sustains all things by his word of power' give strong testimony to Christ's Deity.

If one takes the time to read the 2 books mentioned above and to see how the name Jehovah is applied to the Son in the New Testament some more questions arise. How could the Watchtower Society, as late as 1959, maintain the opposite? True, they seem to be changing now some,



but why did it take so long? By 1959 nearly all the New World Translation had been produced. Considering the evidence in Morey's and Wallis' books and comparing the margin references of the original large-print edition it is plain the facts could not have escaped their notice. To try to explain it by using Russell's "exception" ("although it may be applied to his special messengers while they are speaking or acting representatively in his name" - emphasis mine) would make the other statements by Russell and Rutherford meaningless.

The May 1, 1978 Watchtower explains the use of the name Jehovah for the Son this way: "This is understandable, for Jesus was the Father's foremost representative. In fact, in a similar way even an angel was spoken of as if he were Jehovah, because he was serving for Jehovah in a representative capacity. (Gen. 18:1-33)" (page 12). However, in these several verses where the New Testament writers apply Old Testament passages about Jehovah to Jesus, is there any official appearance to provide some message from God? True, Christ did become man, but these verses (like Romans 10:13, Hebrews 1:6, 8, 9, 10-12, 1 Peter 2:3) are not speaking of his appearing as the Father's representative. They are just passages about Jehovah applied to Jesus (and many of them were written and applied to Him after He ascended to heaven). Arthur Wallis and Robert A. Morey, in the books mentioned above give a good defense of orthodox Christianity's understanding of these appearances of the angel or messenger of Jehovah who is called Jehovah. Space does not permit my presenting their entire argument, but I would like to quote a small part of Wallis' explanation: (speaking of the people who testified after these appearances that they had seen God) "They testified to their conviction, and Scripture endorses but does not explain their testimony. Some believed that they would die, and were surprised that they lived. Their relief when they were spared did not remove their perplexity as to how it was they could see Him and live. If they did not truly see God why does Scripture imply that they did? If they did see God why did they not die according to Exodus 33:20? . . . Why did this angel command Moses and Joshua to take their shoes from off their feet? Why did he receive worship (Joshua 5:14), whereas, when the apostle John fell down before an angel to worship him he was told, 'See thou do it not . . . worship God'? (Revelation 19:10)

"The person of Jesus who is the Christ provides the only solution to this enigma of the seeming appearances of God in the Old Testament in the person of this mysterious angel of the covenant. He it was who, being 'in the beginning with God' (John 1:2), shared his glory before the universe existed. (John 17:5) If this angel of Jehovah (or angel of the covenant) was God's Son, then one thing is clear: the manifestation of the Son is presented in the Old Testament Scriptures as a manifestation of God, and explains why in the New Testament Jesus declared 'He that hath seen me hath seen the Father' (John 14:9). . . This would also explain such a verse as Malachi 3:1, 'The Lord, whom ye seek, shall suddenly come to his temple;' - who could this be but Jehovah? But the prophet continues, 'even the angel of the covenant, whom ye delight in'. We thus conclude that though no mortal eye has gazed or can gaze on God the Father, yet in the person of his Son, who is the very image of his substance, men have truly seen God." Jesus of Nazareth - Who Is He?, pages 12, 13. This may sound strange, but in view of the principle stated at Matthew 19:26 we need to be careful in what we say God cannot do.

I feel the evidence supports the conclusion that the Watchtower Society

was not honest in using the 19 Hebrew versions as sources to support their using the name Jehovah in the New Testament. To avoid an embarrassing situation they covered up some occurrences of the sacred Tetragrammaton in these 19 Hebrew versions, while claiming to give us all of them, so as not to contradict other statements in the Society's literature about the propriety of applying the name Jehovah to Jesus. I do not feel that I have distorted anything you said in the letter you mailed to the City Overseer in reply to my first questions. I am therefore making this letter public, along with a copy of my first letter to you (along with documentation). I do this with no malice towards you or the Watchtower Society. I bear the responsibility for not 'making sure of all things, proving what is good.' (1 Thessalonians 5:21) To other Witnesses who may read this letter I with love pray that you may now really 'make sure of all things.'

In order to show that this is not the only incident of lack of scholarly integrity by the Watchtower Society I will give two more brief examples. One involves the translation of John 14:14, and the other involves the use of a quotation of an eminent Bible scholar.

Please look up John 14:14 in the Kingdom Interlinear. The Greek text of Wescott and Hort reads in the interlinear portion: "If ever anything you should ask me in the name of me this I shall do." The right-hand column of the New World Translation reads: "If you ask anything in my name, I will do it." Notice that the word "me" which occurs in the Wescott and Hort text is not translated in the New World Translation. Why was this done? The Society has not written anything on this subject, but one possible explanation they could give is that there is a textual problem with the word "me" at John 14:14. Greek manuscripts that lean in the direction of the Received Text omit the word "me." But many modern critical refined Greek texts of the New Testament, relying on the older manuscripts, do contain the word "me" here as, for example Wescott and Hort, and the United Bible Societies Greek Text (3 edition, 1975). But notice carefully the statement on page 9 of the Kingdom Interlinear: "The Greek text that we have used as the basis of our New World translation is the widely accepted Westcott and Hort text (1881), by reason of its admitted excellence. But we have also taken into consideration other texts, including that prepared by D. Eberhard Nestle and that compiled by the Spanish Jesuit scholar Jose Maria Bover and that by the other Jesuit scholar A. Merk. Where we have varied from the reading of the Westcott and Hort text, our footnotes show the basis for our preferred reading. We give some definiteness to the background for the renderings of our text by showing in our footnotes the most ancient manuscripts and versions upon which we call for support." (emphasis mine) No footnote in any edition of the New World Translation gives any indication why the New World Translation left out the word "me" at John 14:14. The only way anyone would see the omission would be by carefully comparing the interlinear translation in the Kingdom Interlinear and comparing it with what appears in the right-hand column. Would it not be embarrassing for the Watchtower Society to have to admit that we can ask Christ for things we desire and He would do it? That would be prayer to Christ. (This would not be the only example of the Scriptures authorizing us to pray to Christ. Compare carefully Acts 7:59 and 1 Corinthians 1:2 in both the Kingdom Interlinear and the 1971 large-print edition. Notice the footnote on Acts 7:59 in the 1971 edition and how the same Greek word is used for "calling upon" in



both verses). Whatever answer the Society might give on why it decided not to translate the word "me" from the Westcott and Hort text into the New World Translation it is clear they did not fulfill the statement made on page 9 of the Kingdom Interlinear providing some footnote to explain the departure from the Westcott and Hort Greek text, along with manuscript support. Is this honest scholarship?

The noted Bible scholar the Society quoted was William Barclay. This was in the May 15, 1977 Watchtower, pages 319 and 320. Please look up the quotation in this Watchtower magazine and notice the ellipses in the quotation from Many Witnesses, One Lord (which is published by Baker Book House, Grand Rapids, Michigan). If someone takes the time to check what William Barclay actually wrote, checking just before and after the quotation made and reading what is ellipsed it is very clear Barclay is quoted out of context. The meaning given by the quotation in that Watchtower is opposite to what Barclay actually wrote. (The current price for Barclay's book is \$2.95, which isn't very much to spend to confirm this for yourself).

For other examples of dishonesty I would recommend the book: The Scholastic Dishonesty of the Watchtower, by Michael Van Buskirk. This can be ordered from CARIS, P. O. Box 1783, Santa Ana, Calif. 92702. (Current price \$1.35).

To Witnesses who may be reading this letter again I want to state that I am not pointing out these things in a spirit of hate, or to turn you away from Jehovah. My goal is to point out the folly of trusting in men, but to put your trust in Jehovah alone. (Psalm 146:3-5, Micah 7:7). Jesus Christ, who is called Jehovah in the New Testament, is "The Truth." (John 14:6) It is to Him we should go (John 6:66-69, Matthew 11:27-30).

Sincerely,

*David J. Brown*

P.S. For any documentation of the above points or for a free copy of my resignation letter please feel free to write me.

I would also like to thank Mr. Rod Bias of Phoenix, Arizona for supplying me with the copies of the appearances of the Tetragrammaton in some of those Hebrew versions at Hebrews 1:10 and 1 Peter 2:3. It was Mr. Bias who took the time and effort to check out these sources in New York city.

προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι  
et do obeisance toward him all angels  
θεοῦ.  
of God.

7 καὶ πρὸς μὲν τοὺς ἁγγέλους  
And toward indeed the angels  
λέγει ὁ ποιῶν τοὺς ἁγγέλους  
he is saying The (one) making the angels  
αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς  
of him spirits, and the public workers  
αὐτοῦ πυρὸς φλόγα· 8 πρὸς δὲ τὸν υἱὸν  
of him of fire flame; toward but the Son

ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα  
The throne of you the God into the age  
τοῦ αἰῶνος, καὶ ἡ ράβδος τῆς εὐθύτητος  
of the age, and the staff of the straightness  
αὐτοῦ τῆς βασιλείας αὐτοῦ. 9 ἠγάπησας  
staff of the kingdom of him. You loved

ἡκαποσύνην καὶ ἐμίσησας ἀνομίαν· διὰ  
lawlessness and you hated lawlessness; through  
αὐτοῦ ἐχρίσεν σε ὁ θεός, ὁ θεός σου,  
this anointed you the God, the God of you,  
λαίον ἀγαλλιάσεως παρὰ τοὺς μετόχους  
oil of exultation beside the partners  
σου· 10 καὶ (Σὺ κατ' ἀρχάς, ὁ  
you; and (You according to beginnings,  
ὁρίε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν  
Lord, the earth you founded, and works of the  
εἰρῶν σου εἰσιν οἱ οὐρανοί· 11 αὐτοὶ  
ands of you are the heavens; they

ἀπολοῦνται, σὺ δὲ  
will destroy themselves, you but  
διαμένεις· καὶ πάντες ὡς  
you are remaining through; and all as

ἱμάτιον παλαιωθήσονται, 12 καὶ  
outer garment will be made old, and  
σεὶ περιβόλαιον ἐλίξεις αὐτούς,  
if thing thrown about you will wrap up them,  
καὶ ἱμάτιον καὶ ἀλλαγῇσονται· σὺ  
outer garment and they will be altered; you  
ἐὶς ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ  
is the very (one) are, and the years of you not  
λείψουσιν.)  
will leave out.)

13 πρὸς τίνα δὲ τῶν ἁγγέλων  
Toward which one but of the angels  
ἔρηκέν ποτε Κάθου ἐκ δεξιῶν  
he said sometime Sit you out of right [parts]  
ου ἕως ὃν ὥθ τοὺς ἐχθρούς  
me until likely I might put the enemies

let all God's angels  
worship him."

7 Also, with refer-  
ence to the angels he  
says: "And he makes  
his angels spirits, and  
his public servants a  
flame of fire." 8 But  
with reference to the  
Son: "God is your  
throne forever, and  
[the] scepter of your  
kingdom is the scap-  
ter of uprightness.  
9 You loved righteous-  
ness, and you hated  
lawlessness. That is  
why God, your God,  
anointed you with  
[the] oil of exultation  
more than your part-  
ners." 10 And: "You  
at [the] beginning, O  
Lord, laid the found-  
ations of the earth  
itself, and the heav-  
ens are [the] works  
of your hands. 11 They  
themselves will per-  
ish, but you yourself  
are to remain contin-  
ually; and just like  
an outer garment  
they will all grow old,  
12 and you will wrap  
them up just as a  
cloak, as an outer  
garment; and they  
will be changed, but  
you are the same,  
and your years will  
never run out."

13 But with refer-  
ence to which one of  
the angels has he  
ever said: "Sit at my  
right hand, until I  
place your enemies

ὡμινον. "Οτι σποδὸν ὡσεὶ ἄρτον ἐφαγον, καὶ  
μετὰ κλαυθμοῦ ἐκίρνω, ἀπὸ προσώπου τῆς ὀργῆς σου καὶ τοῦ  
θυμοῦ σου, ὅτι ἐπάρas κατέρραξάς με.

Αἱ ἡμέραι μου ὡσεὶ σκιά ἐκλήθησαν, καὶ ὡσεὶ χόρτος  
ἐξηράνθη. Σὺ δὲ Κύριε εἰς τὸν αἰῶνα μένεις, καὶ τὸ μνημό-  
σινόν σου εἰς γενεὰν καὶ γενεάν. Σὺ ἀναστὰς οἰκτερήσεις

τὴν Σιών, ὅτι καιρὸς τοῦ οἰκτερῆσαι αὐτήν, ὅτι ἦκει καιρὸς.  
14 Ὅτι εὐδόκησαν οἱ δούλοι σου τοὺς λίθους αὐτῆς, καὶ τὸν χοῦν  
αὐτῆς οἰκτερήσουσι. Καὶ φοβηθήσονται τὰ ἔθνη τὸ ὄνομα  
σου Κύριε, καὶ πάντες οἱ βασιλεῖς τὴν δόξαν σου.

16 Ὅτι οἰκοδομήσει Κύριος τὴν Σιών, καὶ ὀφθήσεται ἐν τῇ  
δόξῃ αὐτοῦ. Ἐπέβλεψεν ἐπὶ τὴν προσευχὴν τῶν ταπεινῶν,  
18 καὶ οὐκ ἐξουδένωσε τὴν δέησιν αὐτῶν. Γραφήτω αὕτη εἰς  
19 γενεὰν ἑτέραν, καὶ λαὸς ὁ κτιζόμενος αἰνέσει τὸν Κύριον. Ὅτι  
ἐξέκλυεν ἐξ ὕψους ἁγίου αὐτοῦ, Κύριος ἐξ οὐρανοῦ ἐπὶ τὴν  
20 γῆν ἐπέβλεψε, τοῦ ἀκοῦσαι τοῦ στεναγμοῦ τῶν πεπεδημένων,  
21 τοῦ λῦσαι τοὺς υἱοὺς τῶν τεθανατωμένων, τὸν ἀναγγεῖλαι ἐν  
Σιών τὸ ὄνομα Κυρίου, καὶ τὴν αἰνεσιν αὐτοῦ ἐν Ἱερουσαλὴμ.  
22 ἐν τῷ συναχθῆναι λαοὺς ἐπιτοαυτὸ, καὶ βασιλεῖς τοῦ δουλεύειν  
τῷ Κυρίῳ.

23 Ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ, τὴν ὀλιγότητα τῶν  
24 ἡμερῶν μου ἀναγγεῖλόν μοι· μὴ ἀναγάγῃς με ἐν ἡμέρῃ ἡμερῶν  
25 μου, ἐν γενεᾷ γενεῶν τὰ ἔτη σου. (Κατ' ἀρχὰς τὴν γῆν σὺ  
Κύριε ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί.  
26 Αἱ τοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον  
παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοὺς, καὶ  
27 ἀλλαγῇσονται. Σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-  
28 οῦσιν.) Οἱ υἱοὶ τῶν δούλων σου κατασκευάσουσι, καὶ τὸ  
σπέρμα αὐτῶν εἰς τὸν αἰῶνα κατευθυνθήσεται.

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Τῷ Δαυίδ.

Εὐλόγει ἡ ψυχὴ μου τὸν Κύριον, καὶ πάντα τὰ ἐντός μου  
2 τὸ ὄνομα τὸ ἅγιον αὐτοῦ. Εὐλόγει ἡ ψυχὴ μου τὸν Κύριον,  
3 καὶ μὴ ἐπιλανθάνου πάσας τὰς αἰνήσεις αὐτοῦ. Τὸν εὐλατεί-  
οντα πάσαις ταῖς ἀνομίαις σου, τὸν ἰώμενον πάσας τὰς νόσους  
4 σου, τὸν λυτρούμενον ἐκ φθορᾶς τὴν ζωὴν σου, τὸν στε-  
5 φανοῦντά σε ἐν ἐλέει καὶ οἰκτιρμοῖς, τὸν ἐμπιπλῶντα ἐν ἀγα-  
θοῖς τὴν ἐπιθυμίαν σου ἀνακαιωθήσεται ὡς ἀετοῦ ἡ νεότης  
σου.

6 Ποιῶν ἐλεημοσύνας ὁ Κύριος, καὶ κρίμα πᾶσι τοῖς ἀδικου-  
7 μένοις. Ἐγνώρισε τὰς ὁδοὺς αὐτοῦ τῷ Μωυσῇ, τοῖς υἱοῖς  
8 Ἰσραὴλ τὰ θελήματα αὐτοῦ. Οἰκτίρμων καὶ ἐλεῆμων ὁ Κύ-  
9 ριος, μακρόθυμος καὶ πολυέλεος. Οὐκ εἰς τέλος ὀργισθήσεται,  
10 οἷδὲ εἰς τὸν αἰῶνα μνηεῖ. Οὐ κατὰ τὰς ἀμαρτίας ἡμῶν ἐποίη-  
σεν ἡμῖν, οἷδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταπέδωκεν ἡμῖν.  
11 Ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς, ἐκραταίωσε  
12 Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν. Καθόσον  
ἀπέχουσιν ἀνατολὰ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς  
13 ἀνομίας ἡμῶν. Καθὼς οἰκτεῖρει πατὴρ υἱοὺς, ψκτεῖρησε  
14 Κύριος τοὺς φοβουμένους αὐτόν. Ὅτι αὐτὸς ἐγνώ τὸ πλάσμα  
ἡμῶν· μνησθητι ὅτι χοῦς ἐσμεν.

15 Ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ, ὡσεὶ ἄνθος τοῦ  
16 ἀγροῦ οὕτως ἐξανθήσει. Ὅτι πνεῦμα διήλθεν ἐν αὐτῷ, καὶ  
17 οἷχ ἵπάρξει, καὶ οὐκ ἐπιγνώσεται ἐπὶ τὸν τόπον αὐτοῦ. Τὸ  
δὲ ἔλεος τοῦ Κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ

shalt arise, and have mercy upon Sion: for  
it is time to have mercy upon her, for the  
set time is come. 11 For thy servants have  
taken pleasure in her stones, and they shall  
pity her dust. 12 So the nations shall  
fear thy name, O Lord, and all kings thy  
glory.

16 For the Lord shall build up Sion, and  
shall appear in his glory. 17 He has had  
regard to the prayer of the lowly, and has  
not despised their petition. 18 Let this be  
written for another generation; and the  
people that shall be created shall praise the  
Lord. 19 For he has looked out from the  
height of his sanctuary; the Lord looked  
upon the earth from heaven; 20 to hear the  
groaning of the fettered ones, to loosen the  
sons of the slain; 21 to proclaim the name  
of the Lord in Sion, and his praise in  
Jerusalem; 22 when the people are gathered  
together, and the kings, to serve the Lord.

23 He answered him in the way of his  
strength: tell me the fewness of my days.  
24 Take me not away in the midst of my  
days: thy years are through all generations.  
25 In the beginning thou, O Lord, didst  
lay the foundation of the earth; and the  
heavens are the works of thine hands.  
26 They shall perish, but thou remainest:  
and they all shall wax old as a garment;  
and as aesture shalt thou fold them, and  
they shall be changed. 27 But thou art the  
same, and thy years shall not fail. 28 The  
children of thy servants shall dwell  
securely, and their seed shall prosper for  
ever.

A Psalm of David.

Bless the Lord, O my soul; and all that  
is within me, bless his holy name. 2 Bless  
the Lord, O my soul, and forget not all his  
praises: 3 who forgives all thy transgressions,  
who heals all thy diseases; 4 who redeems  
thy life from corruption; who crowns thee  
with mercy and compassion; 5 who satisfies  
thy desire with good things: so that thy  
youth shall be renewed like that of the  
eagle.

6 The Lord executes mercy and judgment  
for all that are injured. 7 He made known  
his ways to Moses, his will to the children  
of Israel. 8 The Lord is compassionate and  
pitiful, long-suffering, and full of mercy.  
9 He will not be always angry; neither will  
he be wrathful for ever. 10 He has not  
dealt with us according to our sins, nor  
recompensed us according to our iniquities.  
11 For as the heaven is high above the earth,  
the Lord has so increased his mercy to-  
ward them that fear him. 12 As far as the  
east is from the west, so far has he removed  
our transgressions from us. 13 As a father  
pities his children, the Lord pities them  
that fear him. 14 For he knows our frame:  
remember that we are dust.

15 As for man, his days are as grass; as  
a flower of the field, so shall he flourish.  
16 For the wind passes over it, and it shall  
not be; and it shall know its place no more.  
17 But the mercy of the Lord is from gene-  
ration to generation upon them that fear





from one's labor, saying: "Look! The best thing that I myself have seen, which is pretty, is that one should eat and drink and see good for all his hard work with which he works hard under the sun for the number of the days of his life that the true God has given him, for that is his portion."—Eccl. 5:18.

Commenting on the good effect this has upon the individual, Solomon states: "Also every man to whom the true God has given riches and material possessions, he has even empowered him to eat from it and to carry off his portion and to rejoice in his hard work. This is the gift of God. For not often will he remember the days of his life, because the true God is preoccupying him with the rejoicing of his heart."—Eccl. 5:19, 20.

The man who recognizes his prosperity as a gift from God will not hoard riches

but will use them to bring joy to others. Such a man has a balanced view of his possessions because of allowing himself to be guided by godly wisdom. Therefore, he gets personal enjoyment from what he has. Jehovah God has empowered him to find pleasure in food and drink in the sense that he grants the individual the wisdom to use material things properly. At the same time such an individual is not unduly concerning himself with the brevity of life and its problems and uncertainties. No, he is getting so much enjoyment from doing good in his life that the negative aspects do not dominate his thinking. He is joyful at heart.

Surely one's striving to get wholesome enjoyment in life is the wise course. It shields one from the disappointment experienced by those whose life is fully occupied by materialistic pursuits.



● In John 1:1 the term "god" is applied to both the Father and the Son, the Word. But in the Greek text the word for "god" (*theos*) is written differently in these two instances. Why? What does it mean?

To a person unfamiliar with the Greek language it might seem that there is a significance indicated by the fact that first the word is spelled *theon* and next *theos*. But the difference is simply a matter of complying with the Greek grammatical case used.

John 1:1 reads: "In [the] beginning the Word was, and the Word was with God [τὸν θεόν, literally, the god], and the Word was a god [θεός]."

Greek has five cases—nominative, genitive, dative, accusative and vocative. How a word is

spelled can vary depending on the case in which it is used. Take, as an example, the definite article "the." In the masculine gender "the" is respectively written in the first four of these cases: ὁ, τοῦ, τῷ, τὸν, in the singular number.

Similarly, in John 1:1 the word *theos* is spelled in accord with the particular case being employed. In the first instance ("the Word was with God") it is in the accusative case and thus is spelled *θεόν*. But in the second occurrence it is in the nominative case, and so it is spelled *θεός*. The spelling of *theos* does not of itself indicate the person or position of the one designated, as 2 Corinthians 4:4, 6 illustrates. In verse four Satan is identified as *θεός*, "the god of this system of things," and in verse six the Creator is designated *θεός*. The spelling is *theos* in both verses, for the nominative case is used in each. So the fact that *theos* is spelled differently in its two occurrences in John 1:1 does not show any difference in meaning; "god" is the meaning in both instances.

What is interesting is that in John 1:1 the definite article ὁ [*ho*] is not used in front of *theos* when applied to the Son, the Word. Re-



garding this point the noted Bible translator William Barclay writes:

"Now normally, except for special reasons, Greek nouns always have the definite article in front of them, . . . When a Greek noun has not got the article in front of it, it becomes rather a description than an identification, and has the character of an adjective rather than of a noun. We can see exactly the same in English. If I say: 'James is *the* man', then I identify James with some definite man whom I have in mind; but, if I say: 'James is man', then I am simply describing James as human, and the word man has become a description and not an identification. If John had said *ho theos en ho logos*, using a definite article in front of both nouns, then he would definitely have identified the *logos* [the Word] with God, but because he has no definite article in front of *theos* it becomes a description, and more of an adjective than a noun. The translation then becomes, to put it rather clumsily, 'The Word was in the same class as God, belonged to the same order of being as God'. . . . John is not here identifying the Word with God. To put it very

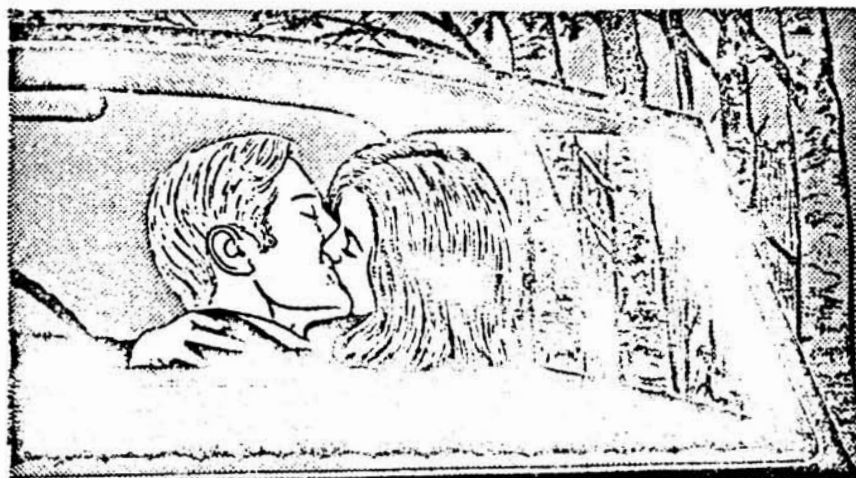
simply, he does not say that Jesus was God." —*Many Witnesses, One Lord* (1963), pages 23, 24.

Hence, in both their translations Dr. Edgar J. Goodspeed and Dr. James Moffatt render the phrase as, "the Word [or Logos] was divine." This reflects the fine distinction in wording that the apostle John used, a distinction that accords with the fact that Jesus was not equal in power and eternity with the Father but was the created Son of the Father. (1 Cor. 11:3) The *New World Translation* accurately renders the verse: "In [the] beginning the Word was, and the Word was with God, and the Word was a god."

#### "WATCHTOWER" STUDIES FOR THE WEEKS

- June 19: The "Tree" Whose Fall Shocks the World. Page 300. Songs to Be Used: 1, 3.  
June 26: Get Out from Under That "Pretty" Tree!, 11-20. Page 306. Songs to Be Used: 80, 27.  
July 3: Get Out from Under That "Pretty" Tree!, 121-40. Page 310. Songs to Be Used: 84, 59.

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ates within it. But they were also deeply impressed by the dependability of the universe, by the fact that this is a reliable universe with a pattern and a plan in it, in which all things follow in their appointed order and in which a cause always produces the same effect. So they asked, what keeps the stars in their courses, what makes the sun rise and set, what brings back the seasons in their appointed order, what is it that puts mind into man? Their answer was that this is the work of the *Logos*, the mind of God operating in the world. So then to call Jesus the *Logos* is to say that he is the mind of God, become a flesh and blood human creature. It is as if John said: 'For centuries you have been speaking and thinking about the *Logos*, the mind of God, and you have been tracing the *Logos* in the structure of the universe. If you want to see the mind of God full displayed, look at Jesus.'

(d) One final piece has to be fitted into the pattern. Almost at the same time as Jesus and Paul there lived in Alexandria a great Jewish thinker called Philo; he knew Jewish thought and he knew Greek thought as no one else has ever known both. He was the bridge between them. In his voluminous works there are no fewer than six hundred references to the *Logos*, and basically they all have the same essential thought. God is high and lifted up, utterly transcendent. He cannot himself communicate directly with sinful man. His means of communication, his liaison with the world is the *Logos*. 'The Father, who has begotten all things, granted as his choicest privilege to the chief messenger and most august *Logos* that he should stand in the midst between the created and the Creator.' So to say that Jesus is the *Logos* is to say that he is God's supreme means of communication with men.

So then all these lines converge on the one thought that the *Logos*, with its double meaning of word and reason, is the expression of the mind of God, and the power of God in action. In Jesus we see in human action the mind of God.

Let us now turn to the Prologue, the first 18 verses of the Fourth Gospel to see what John has to say about Jesus as the *Logos*. We find that he has five things to say.

1. He tells us *what Jesus personally was*. He begins with a brief statement which provides the translator with a problem not far from insoluble in the English language. 'The Word', say both the AV and the RSV, 'was God' (John 1.1). Moffatt is one of the few modern translators who dare to depart from that rendering. 'The Logos', he translates, 'was divine.' In a matter like this we cannot do other than go to the Greek, which is *theos ēn ho logos*. *Theos* is the Greek for God, *ēn* for was, *ho* for the, *logos* for word. Now normally, except for special reasons, Greek nouns always have the definite article in front of them, and we can see at once here that *theos* the noun for God has not got the definite article in front of it. When a Greek noun has not got the article in front of it, it becomes rather a description than an identification, and has the character of an adjective rather than of a noun. We can see exactly the same in English. If I say: 'James is the man', then I identify James with some definite man whom I have in mind; but, if I say: 'James is man', then I am simply describing James as human, and the word man has become a description and not an identification. If John had said *ho theos ēn ho logos*, using a definite article in front of both nouns, then he would definitely have identified the *logos* with God, but because he has no definite article in front of *theos* it becomes a description, and more of an adjective than a noun. The translation then becomes, to put it rather clumsily, 'The Word was in the same class as God, belonged to the same order of being as God'. The only modern translator who fairly and squarely faced this problem is Kenneth Wuest, who has: 'The Word was as to his essence essential deity.' But it is here that the NEB has brilliantly solved the problem with the absolutely accurate rendering: 'What God was the Word was.'

John is not here identifying the Word with God. To put



it very simply; he does not say that Jesus was God.] What he does say is that no human description of Jesus can be adequate, and that Jesus, however you are going to define it, must be described in terms of God. 'I know men,' said Napoleon, 'and Jesus Christ is more than a man.'

But no sooner has John presented us with a problem in translation than he presents us with a problem in theology. 'In the beginning', he says, 'was the Word.' 'He was in the beginning with God' (John 1.1, 2). Here we come upon the doctrine which is known as the doctrine of the pre-existence of the Word, or the pre-existence of the Son. There is no more difficult doctrine to understand in all theological thinking. It quite clearly cannot mean that this flesh and blood man Jesus existed before the creation of the world. What then does it mean?

We do not say that in what follows there is anything like a full account of the meaning of the pre-existence of the Son or of the Word, but, whatever else that doctrine may or may not mean, it does mean this. Let us remind ourselves what John basically means when he called Jesus the Word; he meant that in Jesus we see perfectly displayed in human form the mind of God. To put it at its very simplest, he meant that God is like Jesus. This means that, when we see Jesus feeding the hungry and healing the sick and being the friend of outcasts and sinners, when we see Jesus dying on the Cross, we can say: 'God is like that.' Now, if we go on to speak of the pre-existence of the *Logos*, one thing at least that we must mean is that God was always like that. The mind of God, the attitude of God towards men, was always from all eternity to all eternity that which we see in Jesus.

To grasp this is of the most crucial importance. There are certain ways of speaking about Jesus which imply, or even come near to stating, that Jesus did something to change the attitude of God to men, that somehow Jesus changed God's wrath into love, that somehow Jesus persuaded God to hold his hand and to pacify his anger and

to withhold his judgment of condemnation, that, to put it very crudely, Jesus by his sufferings and his death bought off God. It is perfectly possible to speak in such a way as to leave an impression of an opposition and a contrast between Jesus and God. Jesus is presented as forgiving love; God is presented as awful holiness; and Jesus is depicted as winning forgiveness for men from God.

But, if we insist that the *Logos* was in the beginning and before the beginning, it means very simply that God was always like Jesus and always will be, and that Jesus did not come to change the attitude of God to men, but to show quite unmistakably what that attitude is and always was.

2. John goes on to tell us *what Jesus did*. 'All things were made by him, and without him was not anything made that was made' (John 1.3). The Word, the Son, Jesus is thus connected with the creation of the world, which for a modern mind has always been a difficult idea, and yet an idea integral to NT thought. 'By him', says Paul, 'all things were created, that are in heaven and that are in earth, visible and invisible' (Colossians 1.16). The writer to the Hebrews speaks of the Son by whom God made the worlds (Hebrews 1.2). Paul speaks of the Lord Jesus Christ by whom are all things (I Corinthians 8.6).

The connection of the Word, the Son, with creation was an idea which arose to combat a certain heresy which we shall meet again as we study other NT books. In the Graeco-Roman world there was a type of thought which goes by the general name of Gnosticism. Gnosticism sought to explain the evil in the world by means of a thorough-going dualism. It said that from all eternity there has been in the world two realities, Spirit, which is God, and matter. Spirit and matter are co-eternal. Matter is the stuff, the raw material, out of which the world is made, and from the beginning matter is essentially flawed and imperfect. This is to say that the world is made out of bad stuff. Since matter is bad the God who is pure spirit cannot touch it. He therefore put out a series of aeons or emanations, each

# Theologians Stumble Over God's Name

**H**OW could clergymen and theological authorities have stumbled over God's name?

First, a major doctrinal mistake seems to have resulted from taking God's name out of the Bible. As was pointed out in the last article, evidently "somewhere around the beginning of the second century" the divine name began to be replaced in the "New Testament" with "Lord" or "God." This caused a problem of identification: Which Lord was meant?

There are verses in the Hebrew Scriptures about Jehovah that are quoted in the "New Testament" in a context speaking about the Son. (Isa. 40:3—Matt. 3:3—John 1:23; Joel 2:32—Rom. 10:13; Ps. 45:6, 7—Heb. 1:8, 9) This is understandable, for Jesus was the Father's foremost representative. In fact, in a similar way even an angel was spoken of as if he were Jehovah, because he was serving for Jehovah in a representative capacity. (Gen. 18:1-33) What, however, may have been the effect of removing God's name?

The *Journal of Biblical Literature* says:

"In many passages where the persons of God and Christ were clearly distinguishable, the removal of the Tetragram must have created considerable ambiguity. . . . Once the confusion was caused by the change in the divine name in the quotations, the same confusion spread to other parts of the NT where quotations were not involved at all."

Apparently realizing that this could have contributed to the development of the Trinity doctrine, the article asks:

"Did such restructuring of the text give rise to the later christological [about the nature of Christ] controversies within the church, and were the NT passages involved in these controversies identical with those which in the NT era apparently created no problems at all? . . . Are [current christological] studies based on the NT text as it appeared in the first century, or are they based on an altered text which represents a time in church history when the difference between God and Christ was confused in the text and blurred in the minds of churchmen?"

So, removing God's name from the "New Testament" could have aided later acceptance of the Trinity doctrine, which was not taught at all in the original Bible.

For theologians, a second stumbling block has to do with pronouncing the Name. It is

written in Hebrew with four consonants, usually transliterated YHWH or JHVH. In ancient Israel a person would learn the pronunciation as it came down from earlier times. But evidently at some point after 70 C.E. the exact pronunciation was lost. When later Jewish copyists put vowel markings with the consonants to aid the reader, they used signs for *Adonay* (Lord) and *Elohim* (God), leading to the form "Jehovah."

Many Hebrew scholars now favor the pronunciation "Yahweh." Yet no one today actually can say with certainty how Moses, for example, pronounced the divine name.

In *Vetus Testamentum* (Oct. 1962) Dr. E. C. B. MacLaurin stated: "It should be repeated that there is no conclusive early evidence that the name was ever pronounced Yahweh but there is plenty of early evidence for Hū', Yah, Yo-, Yau-, -yah and perhaps -yo." Dr. M. Reisel, in *The Mysterious Name of Y.H.W.H.*, said that the "vocalisation of the Tetragrammaton must originally have been Y'HūāH or YaHūāH." Still, Canon D. D. Williams of Cambridge held that the "evidence indicates, nay almost proves, that Jahweh was not the true pronunciation of the Tetragrammaton, . . . The Name itself was probably JAHŌH."—*Zeitschrift für die alt-testamentische Wissenschaft*, Vol. 54.

Most languages have a customary way of spelling and pronouncing God's name, and it varies from language to language. In Italian it is Geova, in Fijian it is Jiova, and in Danish the name is Jehova. Why need anyone insist that all persons today should strive to imitate some ancient Hebrew pronunciation on which even authorities cannot agree? As the Tübingen professor Gustav Oehler said in a book after discussing various pronunciations:

"From this point onward I use the word Jehovah, because, as a matter of fact, this name has now become more naturalized in our vocabulary, and cannot be supplanted, any more than it would be possible for the more correct Jarden to displace the usual form Jordan."

This is a sensible view, for it allows persons to use a widely known pronunciation that still clearly identifies the Creator and God who urges us to use his name. (Isa. 42:8; Rom. 10:13) Many theologians, though, have, instead, chosen to quibble over technicalities and fallen into the trap of shunning God's name.